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Rev. Prefect
N.E. College
Paul

THE REVIEW.

By ARTHUR PREUSS.

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NOTES AND REMARKS.

A Western exchange calls upon whom it may concern to show cause why Catholics, especially in rural parishes, should not have churches architecturally more worthy and pleasing than those already erected or in course of construction. The answer to the summons is awaited with breathless expectancy.—*Monitor*, Nov. 10th.

A reader suggests that some American publisher ought to get out a reprint of the new revised edition of the Index. That would never pay, for who cares about the Index in America? Besides, the Catalog of Forbidden Books may not be reprinted without special permission of the S. Congregation of the Index, which can not easily be procured.

The population center of the United States is not traveling westward as fast as formerly, but it is still traveling. In 1900 it is located at Columbus, Ind. This is a movement of about twenty miles in the past ten years, or since 1890. Between 1880 and 1890 the movement westward was forty-eight miles. The shortest shifting which the center point made in any decade except from 1890 to 1900 was that which took place between 1800 and 1810, which was thirty-six miles. The average westward movement in a decade has been about fifty miles. The line of movement has always been along or near the thirty-ninth parallel, a line which passes not far from Baltimore, Cincinnati, St. Louis, Denver, and San Francisco.

The Pope and the American Policy in the Philippines.

This is the way the Rome correspondent of the N. Y. *Freeman's Journal* (Nov. 10th), writing under date of Oct. 25th, attempts to explain or rather to nullify the endorsement of the American policy in the Philippines, attributed, in a widely quoted ante-election interview, to the Holy Father by the Archbishop of St. Paul:

"As to the real meaning and force of His Holiness' utterance on the subject, it amounts to this: Pope Leo is awaiting the full and final report of his Apostolic Delegate, Msgr. Chapelle, with regard to the changed condition of the religious situation in Cuba, Porto Rico, and the Philippines. When that comes, and not before, he will speak officially, if it be opportune to do so, on the solution of the many difficulties of the situation. Meanwhile, however, he makes enquiries on the matter from nearly all the Catholic bishops and prominent laymen from America, who are admitted to private audience with him. His comments, in such cases, are entirely based on the nature of the individual reports given and opinions expressed by the persons with whom he is speaking. If a Catholic Democrat, for instance, were to tell him that the Republicans have violated the rights of the Church in Cuba or the Philippines, he would probably say that such a state of things is very unfortunate and very wrong. If, on the other hand, a Republican archbishop or layman told him that President McKinley was a sort of guardian angel for the rights and privileges of the Catholic Church, that everything that might be said against him or his administration was either false or exaggerated, that the Republican party was particularly anxious to do justise to the Catholics, that whatever abuses might have occurred were isolated cases and due entirely to the bigotry or carelessness of subordinate officials and would be speedily righted—then His Holiness would express his satisfaction at the very happy state of things—always provided that the happy state of things existed.

"The subject is a very important one, and it is well that Catholics should understand once for all the degree of authority which the Holy Father means to attach to such utterances. In the present case, at least, the utterance was purely hypothetical, and His Holiness had not the faintest idea of leading American Catholics to believe that he endorsed the Brooke Marriage Regulation in Cuba, or the unnecessary occupation and looting of Catholic churches in the Philippines, nor did he have any conception that what he said was to be used as a weapon against the Democratic party in the present election. As a matter of fact, I have it on good authority that he has since been informed that the policy of the Republicans in the Philippines is to let things drift until the election has been decided one way or the other, and then allow themselves to be guided by those among them who carrry most weight. This is perhaps not a policy at all—but it is at least politics, and it probably hits off the situation."

This is neither very clear nor very convincing, yet it takes verisimilitude from an utterance of Leo XIII. in an audience granted to one of the suffragans of Msgr. Ireland, Bishop Trobec of St. Cloud, recorded in a cablegram of the 14th inst. "I pray God"—his Holiness is reported to have said—"to enlighten the mind of President McKinley, that he may avoid the dangers of Imperialism." A. P.

IMPERIALISM AS A CONDITION.

The crucial time for American Imperialism is yet to be passed through. So far, it has been only a kind of luminous nebulosity. No single act of Congress has yet crystallized it into definite law. The Supreme Court has not spoken. Imperialism has not been brought home to the business and bosoms of the mass of the people in its unpleasant yet destined form of taxes that will remain high, though trade and agriculture are low. It takes, as Mr. Gardiner has shown in the case of the English rebellion against Charles I., a combination of an intellectual revolt with a practical revolt to be really effective. The men of ideas were early against the royal usurpations, but it was not until the people began to suffer from illegal taxation that the King's head was in danger. Pym and Eliot and Hampden needed the yeomen and the London train-bands to enforce their reasoning. So it may be that the leaders of the American intellectual revolt against Imperialism—our Edmunds and Hoar and Schurz and the others—will have to wait for the triumph of their ideas until Imperialism works its way down to the masses in the shape of lean purses and narrowed opportunities, as well as threatened liberties.

Anti-Imperialism can not fairly be said to have been beaten at the polls, where the issues were so mixed and the voting so at cross-purposes. At any rate, it will promptly have a new and impressive hearing before the whole country. Not stump-speakers, but skilled advocates, learned in the law, will be heard next week, presenting the case against Imperialism, not to a public assemblage, not to a huge and fickle popular suffrage, but to the Supreme Court. "No mischief is done to the commonwealth without a judge," said Selden; and the highest judges of the land are yet to pronounce on the mischief of Imperialism. In running that gauntlet, the Imperialists may get harder knocks than any that Congress or the voters have given them. What the Court will hold can not, of course, be predicted; but it is incredible to us that, whatever may be its decision on the main questions, it will not assert in a broad way that any possession of the United States must be governed in accordance with the political principles which give the United States a specific character and distinction; so that colonists, whatever their immediate political status, must be given free access to our markets and the enjoyment of the fundamental liberties and immunities. Anyhow,

here is a condition, not a theory confronting our raw Imperialism. With all its boasting, it has at once to go into court and prove its legal title, or else be cast out as an interloper and impostor.

Nor can Imperialism be run "on the cheap." Glory always sends in its little bill, and even a World-Power has to settle up on quarter-day. Sir Michael Hicks-Beach, the English Chancellor of the Exchequer, let fall some words of ice-cold wisdom on this subject, in his speech at Liverpool the other day. He said that the real problem of Imperialism was a financial one. Imperialism was all very fine, but who was going to pay the cost thereof? There was no such thing, unfortunately, as an Imperial Exchequer. The only Exchequer they had was the old English institution they had long known, and now the question was how to stretch it so as to cover imperial expenses. The only way to do it, said the Chancellor, was to lay new taxes. No assessment can be made on glory. War is a liability, never an asset. Expansion is not a bill receivable. Even Destiny comes high.

We must remember that, up to the present, the heavy taxation caused by Imperialism has scarcely been felt by this country. It coincided with a period of expanding industry and general prosperity. The pinch will come when depression comes. Then the multitude will discover that it must curtail the necessities of life, and cut off its comforts, in order to support armies of subjugation and a swollen navy and a horde of imperialistic office-holders. If the Philippines become visibly to the United States, as Clarendon said Ireland was to England, "a sponge to draw and a gulf to swallow all that can be spared and all that can be got," the argument for getting rid of them will be immeasurably strengthened. No sober-minded Imperialist (and the tribe of the sober-minded, we are glad to say, seems increased since the election) can deny that here is the great test and the great peril to which, in the region of hard and ugly fact, his theories will have to be submitted.

As for Anti-Imperialists, they have no reason to bate a jot of heart or hope. If what they have maintained is true, the stars in their courses will fight against American Imperialism. Even the first step has not yet been irrecoverably taken; and retreat will always be possible, and the more probable as each successive lion in the path is encountered. As far as that goes, the choice of a President who has a great alacrity in sinking is not an unmixed evil. If Imperialism in practice works badly, he will be just the man to execute a masterly retreat, lead his party around a very sharp corner, and come safely out upon "high moral ground." Meanwhile, we have but to wait and watch and press home each evil, every burden, all the perils of Imperialism as they swim into our ken.—*Evening Post*, Nov. 9th.

"THESAURUS LINGUAE LATINAE."

Details of a Monumental Work.

The more linguistic studies have progressed during the last generations, the more urgent need has been felt for the possession for both Greek and Latin of an exhaustive and reliable dictionary. Memory, even in the case of scholars possessing the most extensive reading, has proved again and again insufficient to fix in detail form and construction; again and again it has become evident how often general sense of language and style only misleads.

Efforts to provide, in the first place for Latin, a dictionary approaching completeness as much as possible, have not ceased. But whatever Robert Stephanus, Gesner, Forcellini accomplished to lay the foundation of the lexicon, whatever the industrious Georges did for the increase of the material, Freund and Klotz for the more detailed treatment of articles of greater length and importance, has only proved anew that, in spite of the well deserved acknowledgment which these works have received, the task was too great to be accomplished by one individual. Whoever required reliable evidence about some special question, e. g., an elucidation which was certain of some passage, was compelled to assiduousley collect the material for himself. Generally speaking an article in Forcellini-de Vit did not do justice to the actual history of a word and did not therefore admit of certain conclusions in regard to its peculiar occurrence; nor did the material for the article receive sufficiently critical treatment. A passage quoted in Forcellini was often found in quite a different form in good editions of the texts; the typographical arrangement and remarks of the lexicographer, left the reader very often in doubt what Varro or Pliny said and what Forcellini. Etymology and grammar generally were based on entirely antiquated views. In all respects the works of Freund, Klotz, and Georges were better, but they are only hand-books which could not afford to give sufficient material and adequate illustrations; and even these almost throughout made use of editions which lacked trustworthiness from a critical point of view. Moreover, inscriptions, coins, glossaries, etc., have been utilized in an altogether imperfect way; although indeed to a great extent, at that time, they could not have been better utilized.

Under these circumstances the scheme for preparing an exhaustive Latin lexicon by concerted action gained further and firmer ground. The plan which K. Halm laid before the 18th meeting of Philologists in 1858, which virtually forms also the basis for the present undertaking, marked a tremendous progress as compared with that entertained by Fr. A. Wolf and his friends. But there remained the problem to provide the material conditions which should render the undertaking possible, first of all to secure the necessary pecuniary resources. And while Woelfflin in his "Archiv fuer lateinische Lexikographie" directly prepared the way for the Thesaurus, while an increasing number of authors were being edited in critically established texts, while the Corpus Inscriptionum made thousands of unknown or only now rightly read inscriptions available, and the Corpus Glossarum supplied collections of antique words and word-exposition, the plans ripened for carrying out the work which should present the old and new material arranged together.

In 1893 a scheme devised by Buecheler and Woelfflin, providing that the work should be undertaken by the concerted action of the five German academies of Berlin, Goettingen, Leipzig, Munich, and Vienna, met with success. Each of the academies appointed one of its members to a committee which should direct and watch over the work and guaranteed for a number of years a considerable sum of money to defray the cost. It was thus possible to start the preparations in July 1894.

The immediate aim of the preparatory work was that the compiler should have under his hand the lexicographical material complete and reliable to the utmost extent. Therefore vocabularies were made for the authors up to the 2d century of our era. This was effected in the following way. By mechanical multiplication of portions of the text every word which occurred in an author was registered on a slip or card. In numerous cardboard boxes those collections now lodge at the office of the Thesaurus, arranged in chronological order. The dictionary for Livy, for instance, occupies by itself a large wall.

In preparing these slips, not only the newest and best editions were taken as a basis, but each single text was corrected by specially qualified scholars, i. e., in each case these went back to the best manuscripts, to provide an irrefutable foundation for reliable quotations.

The later authors up to the end of the 6th century have for the lesser part been registered on slips in the aforesaid fashion, for the greater part they have been excerpted, i. e., they were, on behalf of the Thesaurus, searched by specialists, who retraced the best traditional forms and prepared slips of whatsoever there appeared of lexicographical importance. Requests by the committee to undertake such work rarely met with refusal, and most of the labor has been contributed gratuitously, a proof of the great and ready interest with which the Thesaurus was received from all sides. It deserves special mention that the inscriptions also, up to the end of the 1st century, have been registered on slips, the later ones having been excerpted, and that the "Corpus glossarum" has been "slipped"—these are two sources from which the Thesaurus received an abundance of new material. Excerpts from literature have likewise been made, i. e., from journals, opuscula, and other works all was noted on slips which seemed necessary and useful to the needs of the lexicographer.

After completion of these preliminaries, the work proper, namely the composition of the articles, began in October 1899. The material has been brought together in Munich, in the building of the Academy of Science, where an office has been established under the leadership of a general editor, with a staff of a dozen younger scholars. Its members write each article on the basis of the slips from all vocabularies and excerpts which have now been arranged together. The writer of such an article has therefore at his disposal material which surpasses that of Forcellini, always in critical reliability, and in almost all instances by far in completeness. His task is to write the history of the word on the basis of the material with which he is supplied; in the case of frequently occurring words he exposes the sense-varieties and sense-development, all this without many of his own words and as much as possible by a clear arrangement of quotations.

The articles of larger extent naturally divide themselves into two parts: the heading gives exactly the form of the word with indication of the vowel length either as traditionally certain or as it is going to be disclosed later on; it gives the unusual forms and ways of spelling with their grammatical development, it indicates the glosses which have been utilized for the translation, and lastly it contains, as condensed as possible, observations about the history and etymology of the word,

as far as this can not directly be read from subsequent material. To such words as appear very frequently, as for instance particles, a statistical account of the use of their most frequent applications has been added where it seemed of value. Besides this the heading gives remarks on etymology and on survival in the Romance languages.

These contributions contain only what is most necessary and nothing but what is certain. They are the work of a Romance scholar and of a linguist, and as such are marked by their initials. The second part of the article, the article proper, contains the quotations which are as much as possible chronologically arranged according to sense-development, the groups being clearly separated by different type. The larger divisions receive short headings, account being taken of the respective glosses, the Greek parallel word or words being also named in most cases. Smaller groups of quotations are generally separated by space-lines.

As an example let us consider the article *animosus*, p. 88, 32 ff. The Lemna is followed by the observation (of Thurneysen): *ab 'animus'*, which is not superfluous. For from Cicero (Z. 34) it is possible to infer a derivation of the adjective from *anima* and the combinations such as *animosi euri*, *animosa tempestas*, p. 89, 3, might at first sight lead to a derivation from *anima*, whereas the age and preponderance of other combinations prove that transfer was caused by personification. As there was nothing else remarkable, the heading only mentions the oldest testimonies (Cic. Livy) for the comparative; the superlative is wanting, only of the abverb is found *animosissime*, which is therefore printed in italics, p. 89, 43. Under this heading is further mentioned a passage from Cicero, because Cicero not only uses the word but treats of it and of its derivation.

In the first part (I) of the article proper we find, historically arranged, the quotations illustrating the oldest and most general use in the sense of "courageous," "boldhearted," for which the glosses supply the corresponding Greek rightly. Separated by space-lines there follow some groups. The first contains the quotations in which the word is used as directly regarding man. Combinations with names of towns or with *iuventus* can remain in the same order on account of the slight interference. Finally appears the passage from the Physiognomici, where the word occurs technically and once *eupsychon* is supplied by the Greek parallel text in another case. In all cases a quotation is so fully copied, that any contrast or synonym which it contains contributes to explain at once the meaning of *animosus*. —The singular combination of *animosus contra* in Ammianus has been conspicuously printed. — There follow two small groups, first *pectus* and *sanguis*, localising the quality, secondly *animosus* connected with mental abstracts. Subsequently a passage from Seneca, where the philosopher uses the word almost technically, as does Tertullian. The reader is referred to the p. 89, 14 quoted gloss-passage, because it supplies the contrast maintained by Seneca, while it should find its proper place under II, because it probably has the meaning, perhaps in a Christian sense, of humiliation of a proud man. Next follows marked as *audacter* the Statius quotation, where *animosus frigus* marks the thrill of ambitious pride, namely of a horse; after that the quotations which illustrate the use of the adjective in regard to animals or stones. A further group deals with the word in its relation to courageous deeds of men as *bella*, *pericula*, two other small groups deal with *animosus* as courageously suffering death and in the sense of bold utterances. Next follows, briefly explained, the passage of Propertius about statues of Lysippus, *animosa signa*, which does not point to a lively but to a courageous expression of the brazen images. Then comes the group, already referred to, about wind, water, fire. The brackets p. 88, 42 and 88, 44 indicate the closest relation of the bracketed examples to those directly preceding them, e. g. Cic. Cato maior 72, Hor. carm. 2, 10, 21, etc., supply also *animosus* combined with *fortis* like Tuscul. 2, 57, and the poem in Poet. lat. min. V, 81, 3, 2 has Ovid's verse-termination *animosus in armis*. Groups II, III, IV show already by the order in which the quotations appear that *animosus* only later acquired the meanings of proud, angry, readily or diligently. The good Greek parallels supply again the glosses for III and IV. In Z. 27 a short remark indicates that the explanation of the adjective in this place did not appear sufficiently certain to the author of the article.

The treatment of the adjective is immediately followed by that of the adverb *animose*: the groups appear in the same order as in the case of *animosus*, with the exception that the adverb is not found in the meaning of "angrily." The late Latin substantive *animositas* (p. 88, 2ff.) is derived from the later meaning of *animosus*, "angry," as the illustrations show; the plural use and a Sidonius quotation, in which the use of the word points to *animosus*, "courageous," are dealt with in Z. 25.

(*To be concluded.*)

THE ACCUMULATION PROCESS IN WHAT IS FALSELY CALLED LIFE INSURANCE.

The N. Y. *Independent* is one of the few American journals that have never yet commended that alleged panacea of so many of the ills that poor people are heirs to—fraternal insurance. In No. 2708 it gives the reason for its reserve in reply to a subscriber's complaint.

After pointing out how unfortunate it is that the term "insurance" was adopted from the older forms and applied to what the paucity of language still compels us to call life insurance, since the latter is not insurance at all, in strictness, or, at least, is not insurance in any such sense as when related to property, our contemporary goes on to elucidate its point by showing that all insurance whatever is an undertaking of indemnity against a happening. As applied to human life, the happening is universal, and the loss is total without salvage; as applied to property, the happening is contingent and partial loss probable. It is certain that the great majority of buildings in number and of merchandise in value will never burn, soon or late; the uncertainty is which ones will, and when. On the other hand, the sole uncertainty about the contingency of death is as to the date of its occurrence to each individual. If the order of things were to so change that all consumable property must be destroyed by fire within seventy years at most, the fiercest assailant of underwriting would see that a very radical increase in premium rates must follow.

The point the *Independent* wishes to emphasize is that pecisely this is the condition as to human life; hence it is unfortunate and misleading to apply the same terms "insurance" and "insuring" to two subjects so radically unlike. "A frequent former advertising phrase of the assessment scheme"—it says—"was, 'Insure your life as you insure your property.' How can you, the two subjects being by their very nature set as far apart as the poles? It would be as rational to say, 'Feed your stomach as you paint your house'—that is, once in three or four years. Life insurance, as we have repeatedly pointed out, is an accumulation process, not an insurance one. The ultimate mortality ratio is 1,000 per 1,000, and the problem is to provide for the taking in of every dollar which is to go out. In the mass and the long run, every man must pay in $1,000 or he can not take that out; there is interest, but there are also expenses, and as a broad statement of the essence of the matter we may say that the sole problem is: How to collect $1,000 per head, since what one fails to pay, some other must make up.

"That this is not an agreeable way of presenting the subject we concede, yet it is absolute, and is absolutely inexorable and inevitable. Get in the money, or the insurance will fail. The blunt alternative can not be placated or altered by any pretty talk about brotherhood feeling, or in one jot made more kindly by scattering around a bunch of gilt-paper titles such as Supreme Commander, Grand Treasurer, Lord High Procrastinator, or others of the sort. Get in money enough and in time enough (no matter how) and your insurance scheme, with proper management, will stand with the pyramids; fail to do this, and your scheme will be as if the lower courses on one side of the great pile of Cheops should disintegrate to powder."

d'A.

The Referendum in America.

The following facts confirm the position this journal has taken with regard to the advisability of the referendum for the United States:

The proposition to issue $500,000 in bonds for building an addition on the Cook County Courthouse was signally defeated in the late election in Chicago. There were 166,706 votes against the scheme and only 58,317 for it, making a majority of 108,389 in the negative.

But even though this matter was brought before the attention of each voter in the shape of a separate ballot and with the unanimous influence of the newspapers on the right side, there were 185,000 voters who failed to express themselves regarding the bond issue. The total vote for President in Cook County was 392,016, while the vote for and against the bonds was only 206,884. The great majority of the men who failed to vote on the bond question were undoubtedly persons who do not pay direct taxes and who imagined the subject was one that did not affect them. The view is a mistaken one, but it accounts for many of the missing votes. Then there is also a considerable body of more or less illiterate voters who know nothing about voting beyond the making of their mark in the ring at the top of their party ticket. These did not know the meaning of the separate slips and threw them away.

* * *

Iowa has decided to hold a convention to revise its constitution, although scarcely anybody in the State before election had manifested any desire for such action. There is a proposition in the fundamental law which requires that the question whether a convention shall be called for this purpose must be submitted to the people every ten years, beginning with 1870. Neither in 1880 nor in 1890 was there any sentiment in favor of revision, and the vote was overwhelmingly in the negative. It was universally expected that the result would be the same under similar conditions in 1900. But this year there was also to be submitted a proposition to amend the constitution by making State elections hereafter biennial, instead of annual. General interest was felt in this matter, which was much discussed during the canvass. The biennial plan was ratified, and when the returns came in, it also appeared, to the surprise of the whole State, that a majority had at the same time voted for a constitutional convention.

Like the fate of the Cook Co. bond measure, the explanation of this mystery is commended to the careful consideration of those theorists who have great faith in the referendum as a reform which ought to be generally adopted. There seems to be no doubt whatever that while the biennial amendment had nothing in the world to do with the question of calling a convention, most voters somehow got the idea into their heads that there was a connection between them, and that if they voted for one, they must also for the other. The Auditor of Franklin County writes the Des Moines *Leader*: "The returns indicate plainly that the people did not understand the two propositions submitted on the yellow ballot, for while no one seems to think that the Constitution needs revising, a great many favored biennial elections and connected the two, and seemed to think if they had one, they must have the other." The same explanation comes from all parts of the State, and it must be accepted.

Considering that Iowa is a State which prides itself upon its intelligence, the possibilities of vagaries under a general application of the referendum principle throughout the country are rather startling.

CHERISHING A LANGUAGE.

Literary and learned France is agitated over a recent decree of the Minister of Public Instruction. In an *arrêté*, dated July 31st, touching the "simplification of the teaching of French," permission (practically an order) was given to the examiners in the schools of France no longer to count against a pupil certain lapses in spelling and grammar. The specified exemptions relate mainly to the formation of certain plurals (in s or x), to the rules governing compound plurals, and, above all, to the vexed regimen of the passive participle. Every foreign student of French knows what traps for the unwary lie here; it is comforting, in a way, to learn that even those to the language born are often caught in these subtleties. It is to their aid that the Department of Public Instruction comes by ordering that, hereafter, slips in those particulars shall not be "counted," since they "prove nothing against the intelligence and real knowledge of the candidate."

Another professed object is to render the study of French "less difficult to foreigners." For this all foreigners should be duly thankful; yet good Frenchmen may be excused for asking somewhat bitterly: "What have foreigners done for us?" Certainly an Englishman could not demand, on the ground of reciprocity, a simplification of French spelling or syntax. The suggestion reminds Brunetiere of the reply which Meilhac made when asked to subscribe for the erection of a Shakspeare statue in Paris: "My dear friend, do jog my memory and help me to recall the name of that fine square in London where the statue of Moliere stands." It is all very well to make French easier for foreigners, but what have the English or Germans done to make their language less difficult for Frenchmen? Yet the thing is seriously undertaken in France. It is said to have the backing even of the Academy; it is known that the University inspectors have laid before it a mass of evidence bearing on the subject. Ultimately, we suppose, the proposal springs from the modern ambition of France to become a colonial Power. With a *Weltmacht* must go a *Weltsprache*, and it must not be too difficult for outside barbarians to master. It must be regarded primarily as a means of communication, not as a work of art. A conquering and colonising nation must not insist too stubbornly upon the niceties and nuances of its language. This is what is tacitly said, and it is a striking confirmation of Voltaire's prophecy in his "*Conseils à un Journaliste.*" He, of course, thought French had reached "perfection" under Louis XIV., and said that if it were ever to be corrupted, it would be so, first, by the affectation of authors living in France; and, second, by the carelessness of writers living in foreign countries.

However that may be, Brunetiere flies to arms in the *Revue des Deux Mondes* against the innovations. With characteristic eloquence and wit he attacks the ministerial *arrêté* as an attempt to deface a noble work of art. We need not follow him in his convincing demonstration that every subtlety of the language, every shade of grammatical distinction, represents a delicate differentiation of thought or feeling. In this, we suppose, he speaks for nearly all French men of letters; though we observe that Anatole France makes his discursive "M. Bergeret" take the side of the reformers, maintaining that the eighteenth century, an "age of liberty for thought," was yet a "century of slavery for language," and that it is high time there were a revolution against the "frightful tyranny" of dead and gone grammarians. Brunetiere is no bigot of conservatism in the matter. Reasonable and necessary changes in spelling and in vocabulary, even a justified variation in grammatical form to fit a nuance of thought, he is willing to accept. But in this official encouragement to the neglect of the fixed and fine distinctions of the French language, he sees a peril to one of the true glories of France.

He is especially alarmed at this official surrender of the purity of the language, because, as he says, it has now no other sure defenders. If there were a court to act as the guardian of the treasure, the case would be different. Even if there were a "society" to keep up the noble historic tradition, one might snap his fingers at ministerial meddlers; but where, asks Brunetiere, sorrowfully, is our society? He is of the same mind, one sees, with Mr. Bodley in thinking that the salon in Paris is ended. The charms of that conversation which Disraeli praised in "Coningsby," and which Matthew Arnold exalted almost with the fervor of a worshipper, have disappeared before the invasion of luxury and cosmopolitan levelling; and with them has gone the scrupulous observance of the refinements and delicacies of French speech. Accomplished Frenchmen like Anatole Leroy-Beaulieu mournfully admit that Paris is rapidly becoming a kind of international Casino.

This concern of educated Frenchmen over a threatened impairment of what they devoutly believe to be the beauties of their tongue, will no doubt seem caviare to most English-speaking people. We know little of the sentiment which makes of the cherishing of a language almost a religion. With no Academy to legislate for us in things literary; with no sense of historic continuity to guide our pen or our lips; with a "society" which delights rather to introduce slang than to preserve the simplicity and strength of English speech; we are disposed to laugh at the way in which intelligent Frenchmen stand aghast at slight reforms suggested in their language. But we might study their attitude to some advantage, and imitate it to more. What they really show us is a fine form of feeling at once for art and for race and nation. Reverence for language has hardly made its appearance in our own art culture; but that is the more reason for uncovering before those who do display it.—N. Y. *Evening Post*, Oct. 30th.

THE SITUATION IN THE PHILIPPINES.

Major William H. Johnston, formerly military instructor at St. Louis University, now in command of the 46th Infantry in the Philippine Islands, writes in the November *Fleur de Lis* from Indan, in the Province of Cavite, on Tagalo city government without the consent of the governed. We quote only a brief passage of his very interesting letter:

"All cities occupied by soldiers are recovering from the insurrection, and the people are learning that it pays them better to be quiet and sell goods to the Americans than to fight them. There are many ex-insurgents in the woods who rob their own people, but they seldom attack the troops. We have to go out to chase them occasionally, and my men have recovered some arms and uniforms. But the war seems to be over hereabouts, and we have the far harder task of teaching these new Americans how to govern themselves. I came out here much opposed to expansion, but I realize that it is no longer a question. We have the Philippines and must govern them. The people are a valuable addition to our conglomerate nationality, and, materially at least, the Philippines are worth all the money and blood expended for them. Let us as Catholics trust and pray that the cause of religion may not suffer by the change of sovereignty."

THE REASON WHY.

The question has often been asked, how it is that the Anglo-Saxon races have so little representation in the councils of the Vatican. Bryan J. Clinch of San Francisco has contributed an able article to the *American Catholic Quarterly Review* for October, in which he gives a satisfactory reply to the question. He says it is only right that it should be so, owing to the inconsiderable number of genuine Anglo-Saxons in the Catholic Church. The statistics he brings forward may be summarized as follows:

Of some 1,500,000 Catholics in England and Wales, fully a million are Irish by birth or parentage; about 200,000 of the old Catholic stock remain. The number of English Catholics has been perhaps about doubled by the Oxford Movement. In Scotland, of 420,000 Catholics, one-quarter to one third are Gaelic Scotch of the Highlands, the rest are chiefly Irish. In Ireland there are 3,500,000 Catholics out of a population of 5,000,000; with a small exception they are all Celtic Irish. Twelve hundred thousand Catholics in India and Ceylon are chiefly Portuguese, Spanish, and Irish. New Zealand and Australia have a million Catholics, almost entirely Irish. In the United States there are more Spanish American Catholics than Anglo-Saxon, five times as many French, same number of Indians, four times the number of Poles and Slavonians and several millions of Germans and Irish. Generally speaking, out of some 223,000,000 Catholics in the whole world, about 20,000,000 are English-speaking and only a small fraction of those are of real Anglo-Saxon stock.—*New World*, Nov. 10th.

THE DECAY OF GERMAN IN AMERICA.

The financial breakdown of the leading German daily newspaper of Chicago, the once brilliant and powerful *Illinois Staatszeitung*, emphasizes the gradual decay of the German newspaper press and the German language in this country.

The *Mirror* (No. 40) concludes therefrom that "the German people (in the U. S.) can only exist by a continuous process of Americanisation, and that process tends inevitably to the elimination of the German altogether." And it adds:

"It is inevitable that, as this country grows in wealth and civilization, the races will become absorbed in Americanism and the English language will supersede all other European tongues. This absorption is the more rapid where the American spirit is more prevalent and vice versa. That the Teutonic element has done its share—and is doing it—in the up-building of this great nation, may be taken for granted, for, from ocean to ocean, the Republic contains no truer, more loyal or worthier citizens. It can be no cause for regret with such to view the passing of the 'German-American.' On the contrary, they cheerfully anticipate the nearness of the time when no hyphen shall differentiate between Americans of any European antecedents."

Our readers know that this is the view which we have taken since the establishment of this journal. The German tongue and the German newspapers are bound to die out in America, sooner or later, but the splendid qualities that have made the Teutonic race great in the Old World, need not and should not disappear in the descendants of the German immigrants that have settled in this country.

We hope for a thorough assimilation of all the various elements of our population, and if the German Americans of the present and the coming generation will do their duty, the most excellent traits of the German character will shine forth in what is to be the ideal American of the future.

* * *

The above was already in type when we read in the Milwaukee *Excelsior*, of Nov. 15th:

"Rt. Rev. Bishop Eis, of Marquette, has addressed a circular to the clergy of his Diocese, wherein it is ordered that hereafter the sermon at early mass on Sundays must be in English. The Bishop bases this order on the claim that the immigrants are rapidly and in great numbers becoming Americanized and that particularly the young people are more familiar with the Enlish language; besides, a large number of Catholics desired this innovation."

Not so long ago there was considerable talk among the German clergy of a large Western Archdiocese to make a concerted effort to preach in English during early mass every Sunday. Several of the reverend pastors concerned assured us that this was the only way to save the young people.

There is no doubt in our mind that within less than a decade there will be few German Catholic churches in the land in which an English sermon will not be part of the regular Sunday program.

Salus animarum suprema lex!

ARTHUR PREUSS.

COOKING REFORM.

In so far as it may direct attention to the important question of good cooking, the action of the Chicago Women's Club in holding culinary contests will be observed with commendation.

That America is a nation of dyspeptics is not wholly due to the fact that its citizens have overwrought nerves and are addicted to pie. Some importance must be attached to the fact that cookery in many American homes has been sadly neglected. No country in the world produces finer meats, a greater or more varied supply of the best breadstuffs, and finer cereals. As raw material, the food Americans get is the best in the world. Unfortunately, it can not be eaten raw, and the process of cooking is too often merely a process of deterioration. The juicy steak becomes a slab of tough and tasteless meat; the flour shows up at the table in bread of the consistency of putty; the vegetables are served flavorless and overdone.

These conditions, of course, do not prevail everywhere, and no doubt the conditions today are far better than they were ten years ago. But there is still room for improvement. By all means let the proper preparation of food be made a popular study—the more general the practice the better. Bad cooking brings bad digestion, bad tempers and bad habits. Malnutrition due to improper food is responsible for many a case of ugly disposition and bad health, and no one knows how many cases of intemperance may not be ascribable to the same cause.

Let the cookery reform proceed. R.

THE NEW METHOD OF TEACHING HISTORY.

Half a hundred young women students of the University of Chicago recently made a strong protest against the way Dr. Thatcher, Professor of medieval history in that great and glorious institution, imparts his instruction. Prof. Thatcher, it appears, is addicted to the use of slang and addresses his pupils, even the ladies, with a "Hey, there!" The Aurora *News* quotes him as speaking thus of the death of an English king:

"Some whale of a knight had a scrap with his attendant, got a drop on the King, and put him out of the ring. Then, when his son sat on the paternal throne, he had no kick coming, for he had a mortgage on the coffers of the realm and the bulge on all comers." And again as saying this of medieval France:

"Charles Martel became tired of his wife, got on his high horse and told her to pack her clothes and go. So those kings did 'any old thing' they pleased."

This new method may not please the "coeds," but it certainly is quite up-to-date and picturesque. Read this paraphrase, in the style of Thatcher, of Macaulay's dignified and impressive narration of the incidents attending the close of the reign of Charles I.:

"Charles was a good many different kinds of a chump. He couldn't play a square game, and made ducks and drakes of everything he got his hooks on. He had a first-class show at the king business, but he slipped his trolley every time he undertook to touch the Democratic bosses. He tried a lot of monkey business with the Parliament, but it landed him in the soup; and when he tried to tackle old Pym, who was a tough proposition, he found himself up against it to beat the band. Pym took a fall out of him every round. He had no more chance to win out than a pair of deuces againt a straight flush, and though he put up a first-class bluff, it didn't go. It took him a good while to drop to it that the old gag of divine right was well enough when playing to the gallery, but that the orchestra and boxes were onto it, and that it was played out any way. Cromwell and Ireton were too fly to be scooped by any such tommyrot. Charles had always been a high-roller, and when his gang got to scrapping with the Roundheads, he was dead broke and had to pull the leg of all the dead-easy tenderfeet in the kingdom. The ante was to much for him. Cromwell finally sized him up and got the District Attorney to press the indictment of his royal nibs for everything that was out. Charles worked his pull for all it was worth, but he got the razzle-dazzle just where the chicken got the ax. They waltzed him off to the boneyard p. d. q., and Cromwell had the innings. See?" A. P.

RELIGIOUS WORLD.

....The Baltimore *Catholic Mirror* calls attention to the prevalence of profanity and obscenity among men of social position and good standing in commercial and professional circles. Our contemporary remarks that this carnival of profanity and obscenity is not so strange when it is considered that even ministers of the Gospel indulge in such grave offences against good taste and good morals. It notes the fact that a noted Protestant divine recently attended a banquet of the Gridiron Club of Washington, and in response to a

toast or an invitation to speak, told a story which offended even the hilarious journalists who compose the club. The object the man had in view was to appear as a "good fellow," and he imagined that the "boys," in the absence of ladies, would enjoy an obscene story. But the tale fell flat. The members of the club sat still in dumb amazement, and the dominie finished his yarn before a silent audience. Then the chairman arose and quietly reminded him of his offence by saying: "We have heard from Mr. ———. We would now be glad to hear from Rev. Dr. ———."

....The Anglican Church crisis in England has by no means come to an end, though it has been quite overshadowed of late by more urgent national affairs. The bishops have done the utmost that moral suasion can do to displace extreme Ritualism, and now are face to face with a group of the clergy whom nothing but prosecution will affect. Three members of the London clergy, with incumbencies in the poor districts of Stepney, Shoreditch, and Islington, are to be prosecuted for reservation of the sacrament, the illegal use of incense, and celebrations without communicants. Behind these prosecutions is the powerful combination of irregulars who charge themselves with guarding the Protestantism of the English Church. By irregulars is meant church reformers outside of that staid reforming body, the Church Association. That Association does not view this legal coercion with sympathy.

....The Berlin *Germania* (No. 233), in an article on the Austrian politico-religious comedy yclept "Los von Rom" movement, remarks that the most regrettable feature of it is the apathy displayed by the Catholic clergy and the crude methods of counteraction employed by those priests who take cognizance of it at all. Thus one pastor, in the neighborhood of Vienna, discanted from his pulpit on the fiction of Luther's suicide, which has been exploded by Catholic writers. The movement, by the way, has about petered out. It lacks the only element which might ensure it some semblance of success—popularity.

....The people of California on Tuesday, Nov. 6th, ratified the proposed amendment exempting from taxation property used for church purposes in that State. For some time the State of California has been the only State of the Union where church property was taxed. Minnesota, Arkansas, Alabama, and Kansas exempt church property by constitutional provision. In other States the exemption of church property is by statute.

....A letter has been sent out by the Superior of the Ursulines in Rome, in which another from Cardinal Satolli is enclosed, inviting the superiors of all the Ursuline communities in the world to meet in Rome, November 15th, to consider the proposition before the Sacred Congregation of Bishops and Regulars, of uniting the various houses of the Order under one head.

The *Messenger of the Sacred Heart* observes on this subject in its Dec. issue:

"The usual benignity of the Holy See is minifested in the liberty accorded to each community of entering the union of its own accord. No compulsion is exerted. Nevertheless the policy of the Church ever since the Vatican Council has been to bring together into one homogeneous body the different sections into which the religious communities of the Church have been, for one reason or another, divided in the course of centuries, as well as to modify the custom of founding establishments independent of each other although under the same rule. A great deal has been done already in this respect for the Franciscans, and even for the Benedictines, whose monasteries have been from the beginning regarded as separate and autonomous families. Far from acting to the detriment of the individual dioceses in which these religious may be working, this proposed union must necessarily increase the efficiency of the various houses by increasing the religious spirit of the members; it will obviate unwise distribution of their powers, and will add in many ways to the domestic happiness of the communities themselves."

....Modern Protestantism is about to vindicate another ancient Catholic practice. We read in the N. Y. *Sun* of Nov. 9th:

"There is much discussion in religious circles on the upper West Side of the city caused by an innovation planned for by the Rev. Dr. Philip M. Watters, pastor of Grace Methodist Episcopal Church. The new departure is the proposed holding of a Methodist 'religious retreat,' somewhat similar to those which long have been a custom in the Roman Catholic and the Episcopal denominations....Mr. Watters says: 'The plan has been in my mind for a considerable time, and finally I determined to bring it before the official board of the church. It was discussed in all its bearings, and the result was that it was left for me to go ahead and do what I deemed best. I can now say that the retreat will be held in the near future and a whole week will be set apart for the purpose. During the week, which in due time will be designated and announced in circulars, the people will be invited to participate with us in retirement from worldly cares and the strife of secular life to meditate upon spiritual matters and the welfare of their souls.'

EXCHANGE COMMENT

"Last week we were surprised to see our worthy and staid contemporary, The Review of St. Louis, come out with its forms badly mixed up. Is that the result of the election?" —*Southern Messenger*, Nov. 15th.

No; the editor was on his wedding-trip.

* * *

"We have often thought that an amalgamation of The Review and the *Midland Review* would produce the ideal Catholic paper." —*Southern Messenger*, Nov. 15th.

Thanks for the compliment. It is all the more appreciated because it comes from a paper which, less than a year ago, was in the habit of referring to this Review as a sheet unworthy of serious attention and Catholic patronage.

As for the *Midland Review*, editor O'Malley appears to be eking out a miserable pittance on that paper, and if we had the means we would offer him a position on this journal, to conduct the literary department, in which, despite his poetry, he is a master.

If a half dozen men like Mr. O'Malley and Mr. Dillon, of the *New World*, could be gathered together at living wages, we would have a splendid staff for a Catholic daily. But the arrangement would have to be of the kind the late Mr. Villard made when he put Messrs. Godkin, Schurz, and White in charge of the N. Y. *Evening Post*.

* * *

Referring to A. Conan Doyle's announcement, that he is not a Catholic, but gave up his religion twenty years ago, because "beliefs should not be bound by dogmas which will not yield to personal and private judgment," the reverend editor of the Louisville *Record* remarks that, somehow, "the writing and the reading of novels are seldom conducive to faith, morals, or piety."

* * *

Dr. Roux has an article in a Lyons medical paper in which he recommends as a simple but effective cure for a cold in the head, pouring cologne on a handkerchief and snuffing up the fumes two or three minutes repeatedly as soon as the first symptoms are noted.

We never knew this "cure" to be effective in cases of catarrh, though we have often experienced its beneficent effects in getting rid of that *mal-de-mer* like indisposition that follows upon the reading of "yellow" journals —Catholic and others.

* * *

What sort of home training and family life can we expect under circumstances such as depicted in the *N. W. Christian Advocate* (Nov. 14th) as follows:

"A gentleman met a friend near his own home and they joined company on their way to business. Before they had gone far they met a trim nurse-maid wheeling a baby-carriage, in which was a fine six-months'-old baby.

" 'That's a jolly-looking little chap,' said the gentleman.

"He hastily glanced at his watch, and finding that he had a moment to spare, stopped the carriage and chirruped to the baby, who smiled genially in response.

" 'I have a little one at home about this one's age,' observed the gentleman to his friend. 'By the way,' he continued to the maid, 'whose baby is this?'

" 'Yours, sir,' responded the nurse in much astonishment.

"Of course, the story was too good to keep, and the faithless friend put it at once into circulation."

We have it on the *Advocate's* authority, corroborated by experience, that the hero of this little anecdote is not the only father in the country who is unacquainted with his own children. In the hurry and drive of life, many a father feels that his duty is well done if he earns the food to put into the children's mouths and the garments wherewith to clothe them. He has no knowledge of the needs or characteristics of his own children; he is absorbed in other things.

How different from this is the Christian father!

Arthur Preuss.

CONTEMPORARY RECORD.

POLITICAL NOTES.

There is much talk just now of reorganising the twice-defeated and badly-split Democratic party on a conservative basis.

But is such a reorganisation possible?

The St. Louis *Mirror* (No. 40) points out "the logic of the situation" thus:

The Bryanite regular organisation can hope for nothing from any course but a stronger presentation of the theories which we call Socialism. The greater number of people calling themselves Democrats to-day, believes the things Mr. Bryan stands for. To abandon those things would be to abandon the majority of the party. The followers of Mr.

Bryan must continue to make their fight along the lines of 1896 and 1900, or else the party must go out of existence. They may drop silver, but whether they do or not, they can not afford to drop all the people who rallied to the party on that and closely related issues.

What this country needs and what it can get, is a third, a Conservative party—one that will stand equally against Republican tendencies towards Imperialism and Bryanite tendencies toward Socialism.

A communication from Berlin, which is believed to be semi-official, says that the main points of agreement between the Powers and China have been settled, and that they embrace the punishment of the leading culprits and the witnessing of the same by inspectors duly appointed; the payment of indemnity to the governments concerned for the cost of putting down the insurrection and of damages sustained by individuals for loss of property or other injury; the razing of the Taku forts, and the establishment of an uninterrupted route from Pekin to the seashore. Nothing is said about the prohibition of the purchase of arms. This project, it may be assumed, will accordingly be dropped. Not only would it be contrary to all the accepted rules of international comity, but it would be perfectly futile in the end.

EDUCATION.

AN ETHICAL COURSE IN PUBLIC SCHOOLS.

Ethical teaching has been made systematic in the schools of Anderson, Ind., where the School Board has adopted a course reaching from the primary grade to the high school. Children in the first grade are admonished to be obedient to parents and teachers, to be kind to their playmates, and be willing to share their toys with others. Truthfulness is inculcated in the second grade, as also love of home, kindness to animals, cleanliness in person and dress, and the cultivation of a pleasant manner. In a step higher cheerful, ness and honesty are emphasized, as also good habits, love of the flag, and respect for parents, teachers, strangers, and old people. Self-respect, as also respect for the rights and privileges of others, and politeness are the ethical subjects in the fourth grade. Here also the children are instructed as to some of their rights and privileges. Industry, its necessity, its benefits, and its rewards; promptness, economy, justice, and mercy are the subjects in the fifth grade. These are elaborated in the sixth grade, where also the children are admonished to be unselfish, and to have a proper reverence for God, for those in authority, and for the aged.

These ethical teachings broaden in the seventh grade, where instruction is given in the practical duties of citizenship. There the children are taught respect for and obedience to law; property rights, including, of course, regard for the property of others; the duty of the strong to the weak, and temperance. In the eighth grade talks are given on political and religious freedom, on how patriotism should be exhibited, on true manhood and true womanhood, and on the ideal family. The system closes in the high school with lectures on duty—duty to the family, to society, to the State, to self, and to God. These various topics throughout the school course are illustrated by examples from life, and are made interesting by appropriate literary selections. This is thought to be the first attempt at a complete system of ethical teaching for the public schools. If taught without any leaning to sectarianism on the part of the teachers, it is not likely that any serious objection can be made to it.—

The above is a cutting from an Eastern paper. The innovation will not—it may safely be predicted—prove successful, for the reason that the principles of morality can not be effectively inculcated without dogmatic religious teaching. All the great ethical teachers of the world are agreed on this. Men will not observe the natural law unless they know that it has a proportionate sanction; but to teach the existence of such sanction is to teach religion.

Education without religion is a misnomer and an utter barren ideality, and the sooner our people learn to understand this, the better.

J. W.

"MENACE OF EDUCATIONAL METHODS."

The following confession by the editor of the *St. Paul Globe* (St. Paul, Minn., Sept. 10th) is worth recording here:—

It has long been a belief among a large class of citizens that any criticism of our public system of education involved an imputation on the public spirit and patriotism of the critic. The sanctity with which we have regarded everything relating to our common schools has been under all the circumstances very creditable to the national sense. But we have passed the merely sentimental stage in educational matters, and neither a false patriotism nor any undue regard for the views or feeling of those who are charged professionally with the responsibility for the educational welfare of the growing generation, should restrain either criticism or condemnation where either is merited.

Recent thought on educational subjects shows that the public schools of America, as well as those entrusted with their control, are quite likely to be treated with much less consideration in the future than has been bestowed upon them in the past. There is a critical disposition showing itself in many directions; and the truth is gradually forcing itself on thoughtful citizens that the returns which are given for the vast outlay [of public funds involved in the maintenance of those schools, are much more meager than than they should be.

The main object of any educational system, looked at from the purely scholastic standpoint, is the acquisition of at least the basis of a good knowledge of the child's native language. Unless a boy comes from the public school with at least the rudiments of a sound English education, he is destined to be a hewer of wood and a drawer of water. His life will be comparatively worthless. We may theorize and sentimentalise as much as we please about the knowledge of art and nature which should be inculcated through scholastic studies; but the fact remains the same, that the value of a given educational system is, and has always been, and will continue to be tested by the answers to the enquiry, whether the pupil can read and write his own language intelligently, and whether his or her intellectual powers have been developed and invigorated by the training which he or she has undergone.

Tried by any such test it is far from an accepted fact that the ordinary graduate of our public schools can be regarded favorably. He will not usually bear comparison in this regard with the graduates of other school systems far less favored than ours in the possession of all the needed facilities for furnishing a sound education. Nor can it be said that the incentive to future study, which is, or ought to be the most valuable result of school training, is shown to be particularly promoted through our public school system of training.

A fearless and thoughtful writer in the current number of *Gunton's Magazine*, under the designation of Lys d'Aimee, discusses with much force the "Menace of Educational Methods" which is involved in the prevailing system of common school training. Starting with the declaration that we turn our boys and girls out of the grammar-schools at about fifteen, barely able to write a correct letter, their knowledge of facts painfully meager, and their ability to think sadly slender, the writer in the following sentence goes to the heart of what most unprejudiced students of the American common school have long recognised as its worst evil:

"The Americans are the most common-schooled and the least cultivated people in the world, which gives somewhat of an aspect of failure to our much-vaunted higher education. The cause of this deplorable state of affairs is two-fold: the absolute decadence of the study of English in the free schools of America, and the tendency of modern education to make study too easy, too entertaining. There was a time when a teacher did not hesitate to demand personal, unaided effort and research on the part of her pupils, but now the attitude is: 'Will you please to listen to what I am about to tell you, and I will make it as interesting as possible?' The mental nourishment we spoon-feed our children is not only minced but peptonized, so that their brains digest it without effort and without benefit, and the result is the anaemic intelligence of the average American school-child. With his ill-nourished mind and his incorrect, slovenly use of his mother-tongue, the future citizen is not a matter of glowing intellectual pride to the lover of this country."

Bad and corrupt as is the entire system of faddism, which has been introduced into our school system, if the truth were known, in the interests of book and stationery concerns, and worse than worthless in its results as is the system of training in vogue in grammatical and literary construction, there is nothing which in its demoralising results on the unhappy pupil is to be compared with the hypodermic plan of furnishing scholastic knowledge, thus leaving the young intellect to grow flabby and worthless in the present, and incapable of serious effort in the future. It has been accounted something in the nature of a crime right here in St. Paul to allow the school children to carry their books home. If they studied their lessons over night, the idea appeared to be, they would be in serious danger of contracting brain disease from overexertion.

It is one of the most hopeful circumstances relating to our common school system that the higher vehicles of enlightened public opinion are month after month, conveying to their readers something of a true and necessary understanding of the worst evils which inhere in our costly sytem of public education.

* * *

So far the *Globe*. It is wrong only in the insinuation that what it so justly criticizes is one of the worst evils of our public school system. The godlessness thereof and what it entails, are far more disastrous. A. P.

§ Here is an example worthy of imitation: "Mrs. Mary Kuhns of Littlestown, Pa., has donated $10,000 to St. Aloysius' Catholic Church of that place, to be used for school puposes, and to serve as a memorial to her daughter."

In the opinion of many close observers our Catholic parochial schools must be made free if they are to be kept agoing; and the only way to make them really free, is by endowment.

§ The *Southern Messenger*, of San Antonio, Texas, does not take much stock in the new venture of our former fellow-townsman, Mr. M. M. Snell, briefly referred to in this paper the other week. It says in its issue of Nov. 15th:

"President Eliott of Harvard has been out-Eliotted, so to speak, by the new Catholic (!) Albertus Magnus College of Wichita, Kansas, under the presidency of Merwin-Marie Snell. All the bug-bears are banished from this ideal *fin-de-siecle* college course. Two dangerous topics, mathematics and Latin, reduced to a one year's course of Church Latin (!?) are optional; the first to all, the other to non-Catholic students. The important departments of heraldry and genealogy (especially for prospective American countesses and duchesses), and the all important study of Brahmanism and Buddhism are fully represented; in fact we are assured that 'Albertus Magnus College is prepared to give more profound and trustworthy instru-ction on the subjects above enumerated than any other institution in North America.' Mathematics being unnecessary, we suppose only the poetical relations of astronomy will be studied. The only real important branch yet lacking in the curriculum is hypnotism! Shades of Blessed Albertus and Saint Thomas!!"

§ In an address delivered at the recent jubilee celebration of St. Paul's Church, Cincinnati, the Apostolic Delegate, Msgr. Martinelli, we learn from the *Excelsior* (No. 897), referring to the school question, took occasion to declare that the Holy See would never accept a compromise in this matter. He admonished the parents not only to give their children a thoroughly Catholic training in the parochial school, but also to provide that their higher education be imparted under the salutary influence of our holy faith.

SCIENCE AND INDUSTRY.

MYLODON'S RELATIVE.

Expeditions for scientific discoveries are the fad of the day. Whilst some are hunting for the pithecanthropus, another expedition is in Patagonia to find, if possible, a living specimen of the Mylodon, supposed to be still roaming in the unexplored regions of that country. According to the report of Dr. A. Smith Woodward to the Zoological Society of London, remains of the Gryptotherium (Neo-Mylodon) were recently found on the floor of a cave, in a large enclosure, together with cut hay and much excrement. Dr. Woodward believes that this ground-sloth was actually kept and fed by an early race of men. The Mylodon being a post-tertiary animal, this is quite possible, though we can hardly see of what use this giant sloth should have been to man, except we suppose that on account of its gigantic structure it was venerated as a god.

But perhaps the reader would like to know what a Mylodon is. The Megatherium and Mylodon (or Gryptotherium) closely resembles in structure the sloths (class: Edentaria), that feed on the tender twigs of trees and climb for this purpose. The immense size of these extinct quadrupeds must have prevented them from imitating their modern relatives, but their size and peculiar structure enabled them to tear down trees and thus bring their food within reach. A description may be found in any manual on geology and palaeontology. It is an animal, like all the rest of gigantic structure, of the post-tertiary period, or so called pleistocene diluvium.

Whether this expedition will be more successful than the one hunting for the pithecanthropus erectus, remains to be seen. It has better prospects than the former, being based not on mere speculation, but on ordinary signs warranting at least a possibility.

U. F. M.

LITERATURE.

——R. M. A., of the University of Pennsylvania, complains, in a letter to the N. Y. *Evening Post* (Oct. 20th), of the exceedingly bad translation which Messrs. Dodd, Mead & Co. have published of Count Tolstoy's "Resurrection." Not only is it full of infelicities and barbarisms, but the "typo" has also done his share to mar the book by using abbreviations, Arabic numerals, etc. It may be unreasonable to object to such labor-saving devices—says R. M. A.—but until we become more familiar with them, their suggestiveness is most unliterary. Examples are the following:

"She was already 27, and he was hardly her first love."

"Moved his arms 20 times."

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